

A

**PATH TO PIETIE,  
LEADING TO THE  
WAY, THE TRUTH,  
AND THE LIFE  
CHRIST IESVS.**

**DRAWNE UPON THE**  
*Ground and according to  
the Rule of Faith,*

BY

**WILLIAM HINDE** *K*

**Somerimes Fellow of Queenes  
College in Oxford, and now  
Preacher of Gods word  
at BUNBURY in  
Cheshire.**

*Published for the benefit of his owne  
Flocke and Family.*



**AT OXFORD,  
Printed by Joseph Barnes. 1613.**

TO THE RIGHT HON.

(Solid) 7-8-0-2

Kingdom of the Netherlands

1917

of course, the same thing would be true of the other side of the coin.

7-10-68

1944



1977-2007

1908

1915

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100

100

10-10-73

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2000

07-07-07-07-07-07

Printed by John B. Smith, 1875

TO THE RIGHT WOR-  
shipfull S<sup>r</sup> THOMAS LOWE  
Knight, Master of the Worsh. Com-  
pany of the Haberdashers in the City  
of London: together with the Worsh.  
the foure Wardens of the same com-  
pany, Grace and Peace.



I were my part Right  
Worsh. and my peoples  
too, were it in our po-  
wer, to raise a monu-  
ment of Eternall Me-  
mory, both for the Au-  
thor & Instrument of so rich Mercies,  
as wee of this place doe enioy both for  
soule and body. For whereas the Au-  
thor and giver of every good gift, our  
gracious God blessed for ever, was  
pleased to cast his eie of pity and com-  
passion vpon this Parish (living yet in  
darknes, whiles the light shone round  
about them) and even out of the ruines  
of *Babel* and *Beth-aven*, (a College or  
Covent of Idolatrous Masse Priests) to  
raise a *Shilo*, and build a *Bethel*, a place  
for

for his true worship, houses and maintenance for learning and religion, with annuall and ample allowance for the poore, and all by the hand and travell, care and cost of our famous & worthy foudier *Thomas Aldersey*: what great cause haue wee for ever to publish the praises and recorde the mercies of our God? What iust occasion to honor the memory of this gracious mā, with that honourable testimony of the vertuous woman: Many men amongst vs haue done vertuously, but thou surmounts them all! Let him that hath done thus worthily in *Ephrata*, be famous in *Bethlehem* for evermore.

But alas, it is not so great a blessing to haue meanes of blessing, as to haue Grace to obtaine a Blessing by those means. It is not so high a favor to haue Manna, as to taste the sweetnes of Gods loue in it. It is not so happy a thing to haue the Arke of God amongst vs, as to haue a reverent and holy vse of it. It is not so great a matter to haue a vine, as that one may gather many & sweete grapes from it. Meanes of blessing so  
vſed



used shall make vs blessed in our deed.  
Manna so tasted, shall relish as sweet as  
Angels food. The Arke so entertained  
shall bring a blessing to *Obed-Edom* &  
his house with it. And a vine so fruitful  
shalbe ever so dressed and blessed, that  
mé may ever gather more & better fruit  
from it. O Lord how glorious are thy  
works, and thy thoughts are very deep!  
An vnwise man knoweth it not, and a  
foole doth not vnderstand this. O that  
my people were wise, then would they  
vnderstand, then would they consider  
their latter end! O that we knew in this  
our day the thinges that belong vnto  
our peace! Had wee either eies to see  
the beaurty of Gods loue in the face of  
Christ, or hearts to feele the vertue of  
Christs spirit in his word, or Soules to  
hunger & thirst after the righteousnes  
of Christ in his Ordinances and works:  
Then doubtlesse we would say with *E-*  
*phraim*, what haue I to doe any more  
with Idols, I haue heard him & looked  
vpon him. I am like a greene figtree, vp-  
on me is thy fruit found. Then would  
we resolute with Israel, I will goe & re-

turne to my first husbände, for at that  
time I was better, the now. The would  
every true Israelite say with *David*, *A-  
way from me yee workers of iniquity, for I  
will keepe the Cōmandements of my God.*  
Shall I here lay my complaint in your  
bosome Right Worsh. whom our Foun-  
der hath made Governours of his Foun-  
dation, and Patrones of our places, and  
say with the Prophet *Esay*, *I haue labo-  
red in vaine, I haue spent my strength in  
vaine, and for nothing?* I may truely saie  
in some poore measure, according to  
the measure of Grace God hath given  
me, I haue laboured, I haue spent my  
strength amongst my people, and  
my labour hath not beene altogi-  
ther in vaine amongst them. Neither  
was the Prophets, though he thus cō-  
plaine, having gathered but here one  
and there one as grapes after a vintager:  
whereas he laboured, that Israel might  
haue beene gathered even in great clu-  
sters for the Lords vse. For the same  
Prophet els where presents the Lorde  
with the fruit of his labours, *Beholde  
here am I & the children that thou haste*

*given me.* And howsoever I may say of the greatest part both Popish and prophane, they are yet strangers from the Common-wealth of Israel; the mists of *Samaria*, are yet in their eyes, and the Calves of *Bethel* are yet in their hearts: yet I praise God he hath given me a Seale of my Ministry in the Parish amongst them, and in the Country round about them. My comfort is that some, my griefe is that no more but so small a summe, are yet gathered together into the Folde and Flocke of Christ Iesus. And this comfort giues me calling & encouragement, to trace & tread out this little Path before the, that receiving farther light from the publicke Ministry, they may walke in the waies of Sion, taking either this or any other like path which may leade them to Ierusalem. I present it to your Worshipps as a pledge of my duty and loue, and pray God to be your guide either in treading this or any other of the waies of God, which may at length bring you to the free and full fruition of God himselfe. *Bunbury, July 19. 1613.*

*Your W<sup>ts</sup> ever assured W. HINDE.*





Question.



*Nw hat estate bath A-  
dam left vs by his ini-  
quitie?*

Answer.

*In a wofull estate of sin  
and miserie.*

Gen. 3. 7. 8. 16  
17 & 5. 3.  
Rom 5. 12.

*Q. Vnto what estate hath Christ resto-  
red vs by his obedience?*

Rom. 5. 21.  
Rom. 3. 23.  
Psal. 51. 5.

*A. Vnto a comfortable estate of grace  
and happinesse.*

*Q. Are we then all tainted with Adams  
sinne; and liable to Adams curse?*

*A. Yes we haue it by birth, and hold  
it by unbeleeffe.*

Rom. 11. 23.  
32. Rev. 21. 8.

*Q. And are wee not all partakers of  
Christs obedience and life? Heb. 3. 14.*

*A. No wee claime it only by our new  
birth, and enioy it by a true beliefe.*

Rom. 8. 17.  
Tit. 3. 5. 6.  
Gal. 3. 26.  
Ioh. 1. 12.

*Q. Wherein doth the comfort of a Chri-  
stian especially consist?*

*A. In the couenant of grace betwixt  
God and man.*

12.

A

Q. What

*Q. What is the tenour of this covenant?*

*A. That he will be our God and Father and wee his people and children in Christ Iesus.*

2. Cor. 6. 18.

*Q. What are the parts of this covenant?*

*A. That which God promiseth vnto vs and that which we are bound to returne vnto him againe.*

Ezek. 36. 26.

*Q. What doth God promise herein vnto vs?*

Heb. 8. 12.

Rom 8 28. 32

Psal. 84. 11.

Ezek. 36. 28.

29. 30.

Eph. 2. 10.

Akt. 26. 20.

Ioh. 3. 16.

Akt. 16. 31.

Gal. 3. 26.

Heb. 4. 14.

Ep. Iud. 3.

Gal. 2. 20.

Phil. 2. 15.

Iam. 2. 17. 18.

*A. To be mercifull vnto vs in his Son Christ remouing our sinne & al things hurtfull, bestowing his grace and all things needfull both for soule & body.*

*Q. And what are wee bound to returne vnto him againe?*

*A. Faith and obedience in Christ Iesus*

*Q. What is the summe of this covenant on both parts?*

*A. Beleecue and liue.*

*Q. What then must bee the speciall care of every true Christian?*

*A. So to professe and maintaine the Christian faith that hee may feelee the power, and shew forth the fruit of it.*

*Q. Are you then able to gine an account of your faith, and ready to make answer*



(3)

to one that shall aske you a reason of the hope that is in you? 1.Pet.3.13.

A. I am not so able as willing, but I will doe my endeavour, and the Lord (I hope) will more and more inable me Heb.13.7. thereto.

Q. Rehearse then the articles of the Christian faith?

A. I belecue in God, &c.

Q. What is the summe of these articles?

A. They teach me what I am bound to belecue concerning God & his church Heb.11.16.

Q. What doe you generally belecue concerning God?

A. That there is onely one God in i.Cor.8.6. three persons. Mar 28.19.

Q. What dutie is here required?

A. To labour for a due knowledge of the true God; that we may know what we worship, and worshipp what wee knowe. 1.Chr.28.9. Ioh.17.3. Ioh.4.22.

Q. Can you tell me then what God is?

A. God is a spirituall Essence, hauing his Being of himselfe, infinitely Great and Good. Ioh.4.24. Exod.3.14. Ps.145.3. 8.9. Exod.34.7.

Q. What learne you hence?

A. To worship him in spirit & in truth Ioh.4.23.24.

A 2

and

- A<sup>ct</sup>. 17. 28. and to acknowledge both my being & th  
 1. Cor. 10. 30. welbeing from him, and for him alone. A  
 Eph. 2. 10. *Q. What doe you more especiallie beleene in*  
*concerning God?* Q  
 Ioh. 20. 28. *A. That this one God onely is my fin*  
 God. *Q. How dost thou finde him to be thy god?* ke  
 Eph. 2. 7. 8. *A. Because I beleene in him, and be- Q*  
 Gal. 2. 20. ing his by grace, he is mine by faith. A  
 A<sup>ct</sup>. 8. 37. *Q. What is your meaning when you saie o*  
 2. Chr. 20. 20. *you beleene in God?* le  
 Ps. 119. 57. *A. I do freely acknowledge the Lorde C*  
 Ps. 118. 1. 2. 18. alone for my portion, and relie vpon A  
 46. him for the God of my salvation. a  
 2. Chr. 13. 18. *Q. What learne you hence?* c  
 2. Chr. 15. 2. *A. To seeke and waite for all good C*  
 Is. 30. 15. 18. things by good meanes from God a- A  
 A<sup>ct</sup>. 17. 25. 31. lone. a  
 33. 34. *Q. Why do you say I beleene & not we be- v*  
*leene, as you say our father in the Lorde's C*  
*praier?* e  
 Iab. 2. 4. *A. Because another mans praier may h*  
 am. 5. 14. relieue me, but it must be mine own, & l  
 Gal. 2. 20. not another mans faith that must saue e  
 me. l  
*Q. Do you beleene the Godhead to be di- .*  
*vided whiles you beleene one God in p*  
 three

g& three persons?

A. No not divided but distinguished 2. Cor. 13. 14.  
into the *Father, Sonne, and holy Ghost.* 1. Ioh. 5. 7.

Q. *What doe you beleene concerning the first person in the Trinity?*

A. That he is the *father almighty maker of heaven and earth.* 2. Cor. 6. 18.

Q. *Why is he called the Father?*

A. Because hee is by nature the father of Christ, and by grace to vs that beleeue, our father also. 1. Ioh. 4. 14.  
Ioh. 1. 14.  
Rom. 8. 15.

Q. *What learne you hence?*

A. To honor and obey him as a father, and to be followers of God as deare children. Mat. 6. 9.  
Mal. 1. 6.  
1. Pet. 1. 14.  
Eph. 5. 1.

Q. *And why is he also called almighty?*

A. To assure vs of his greatnesse, as well as of his goodnesse, being able to doe whatsoever he will. Gen. 17. 1.  
Gen. 35. 11.  
Dan. 4. 35.  
Neh. 1. 5.  
Psal. 115. 3.

Q. *What gather you hence?*

A. That whatsoever as a father hee hath promised that same as almighty, he can and will see performed. Iosh. 23. 14.  
Numb. 23. 19.

Q. *Why is he said also to be the maker of heaven & earth?* Act. 4. 24. Act. 17. 24.

A. Because the glory of his power and providence doeth herein most cleerely Act. 7. 49. & 1. 24. 26.

shine vnto vs.

*Q. How of his power?*

*A.* That he could raise al things out of nothing and make them very good.

*Q. How of his providence?*

*A.* That hee doeth *preserue* all that hee hath made, and *dispose* every thing to his proper end.

*Q. What gather you hence?*

*A.* That resting vpon this faithfull *Creator*, our hope needs not faile vs, so long as either *heaven* or *earth* haue any helpe for vs.

*Q. What doe you meane by heaven and earth?*

*A.* Not onely the whole frame of the world aboue and below, but also al the host of them.

*Q. What do you vnderstand by the host of them?*

*A.* All the creatures which the Lorde made to haue their *beginning* and *being* in them.

*Q. What were the principall of those creatures?*

*A.* Angels and men.

*Q. And why were they the principall?*

*A. Be-*

Isa. 40. 12.

Gen. 1. 7.

Heb. 11. 3.

Gen. 1. 31.

Ast. 17. 24.

26. 28.

Dan. 4. 34. 35.

Pf. 104.

1. Pet. 4. 19.

Isa. 37. 16, 17.

Isa. 40. 28. 31.

Ast. 17. 24.

Deut. 17. 3.

Pf. 148. 2. &c.

Joel. 2. 11.

Pf. 103. 10, 21

Col. 1. 16, 17.

Pf. 104. 4.

Pf. 8. 4, 5.

*A.* Because they were likest vnto God, Psal. 143, 20.  
Mat. 25, 31.  
Gen. 1, 26.  
Luk. 2, 13.  
in a high estate of *holynesse* and happy-  
nesse.

*Q.* Did the *Angels* continue in this estate?

*A.* Some not all, for many became Devils, by their sinne and wickednesse, & are chained vp in vtter darknesse. Heb. 1, 14.  
Iud. Ep. v. 6.  
Iob. 4, 18.

*Q.* What learne you hence?

*A.* To tremble at the Lords severity to-  
wards them, and bee thankfull for his  
bounty & mercies towards our selues. 2. Pet. 2, 4.  
Psal. 8, 1, 4, 5.  
Ephes. 1, 3, 4.

*Q.* Did man keepe his estate & standing  
as the Lord created him?

*A.* No, not one, for by the disobedience  
of one, sinne raigned vnto death, and  
death went over all. Rom. 3, 10, 11,  
23.  
Rom. 5, 12, 18

*Q.* Hath the Lord provided no remedie  
for mans reliefe and recoverie?

*A.* Yes, the righteousness of faith, Rom. 3, 21  
whereby grace raigneth vnto life, Rom. 5, 21  
through the obedience of one which is  
Iesus Christ.

*Q.* Are we then also bound to beleue in  
Iesus Christ?

*A.* Yes verily, for so he himselfe hath  
commanded, yee beleue in God, be- Ioh. 14 1.

leeue also in me.

*Q. What dost thou then be'eeue concerning Iesus Christ?*

*A. I be'leeue that hee is the sonne of God, and the sonne of man, the onely mediatour betwixt God and man.*

*Q. Will then this general faith saue thee?*

*A. No; my beloved is mine, and I am his, Christ liues in me, & I in him, who hath loved me and given himselfe for me.*

*Q. Why is he called Iesus? Luk. 2. 21.*

*A. Because he is the Savior of his people from their sinnes.*

*Q. What learne you hence?*

*A. That nothing can hurt me, so long as my faith doth not faile me.*

*Q. Why is he called Christ? Luk. 2. 26.*

*A. Because hee is the annointed of the Lorde, our Prophet to teach vs, our Priest to recõcile vs, our Prince to rule and governe vs.*

*Q. What learne you hence?*

*A. That all fulnesse of grace dwelling in Christ al true Christians shal receiue of his fulnesse grace for grace.*

*Q. Why is he said to bee the only Sonne of God? Ioh. 3. 18.*

*A. Be-*

Gal 4. 4.

Luk. 1. 31, 32.

Rom. 1. 3.

1. Tim. 2. 5.

Heb. 9. 15.

Marc. 1. 4.

Iam. 2. 19.

Cant. 2. 16.

Gal 2. 20.

Ioh. 20. 28.

Marc. 1. 21.

Marc. 9. 23.

Heb. 1. 9.

Act 4. 28. 29.

Luc. 4. 18.

Heb 7. 17. & 9

11, 14.

Pl. 110. 1.

Ioh 1. 14.

Ioh. 1. 16.



*A.* Because he is the only begotten of the father full of grace and truth. Ioh. 1. 14.

*Q.* Must he needs bee God that must bee our Saviour?

*A.* Yes indeed, because none can satisfie for sinne, nor be a Saviour of soules, but God alone. Ps. 49. 7.  
Heb. 9. 13, 14.  
1. Thefl. 1. 10.

*Q.* And must he needes be also man that must be our mediator?

*A.* Yes verily, man had sinned, and the man Christ Iesus must suffer for sin, to be a sacrifice of a sweet smelling favor vnto God for vs. Heb. 9. 15.  
Rom. 5. 12.  
Rom. 5. 15.  
Heb. 2. 9. 10.  
Eph. 5. 2.

*Q.* Why is Christ Iesus also called our Lord? 1. Cor. 1. 2.

*A.* Because he is the Lord of glorie & life that hath bought vs, our head that must governe vs, and our soveraigne that subdues ail our enemies vnto vs. Act. 3. 15.  
1. Cor. 2. 8.  
1. Pet. 1. 19.  
Eph. 1. 22.  
Ios. 5. 14. 15.

*Q.* What learne you hence?

*A.* To obey his commandements, and to beare his rebukes and chastisements. Dan. 12. 1.  
Heb. 2. 10, 14.  
15.  
Luk. 6. 46.  
Ioh. 14. 15.

*Q.* But how do you know that Iesus Christ was true man? Heb. 2. 17.  
Col. 3. 23, 24.  
Luk. 1. 31, &  
2. 7.  
Ioh. 4. 6, 7.

*A.* By his conception, birth, life, and death. Heb. 2. 9, 14, 15

*Q.* How

Rom. 1. 3.

Gal. 4. 4.

Luk. 1. 35.

*Q. How by his conception?**A.* Because according to the flesh, he was made of a woman by the power of the most high.*Q. Why was he conceived by the holie Ghost?*

Luk. 1. 35. 42.

Rom. 9. 5.

1. Tim. 2. 5.

Ioh. 1. 14.

*A.* To sanctifie the seed of the woman, and to vnite two natures in one person, God and man in one Christ.

Is. 9. 6.

Heb. 9. 26.

Heb. 9. 14.

*Q. What gather you hence?**A.* That his name is wonderfull, & his sacrifice most effectually offering himselfe without spot vnto God for vs.*Q. Why was he not the fruit of the loynes as well as the fruit of the wombe?* Is. 7. 14.

Luk. 1. 42.

Heb. 7. 26.

*A.* That the course of natural corruption being prevented, he might be our Priest, holy, harmelesse, and vndefiled.*Q. Why is he said to be borne?* Mat. 2. 1.

Luk. 2. 7.

*A.* To assure vs of his true humanity, even by his *infancie* and *infirmities*.*Q. And why was he borne of a Virgin?*

Luk. 1. 27.

Gen. 3. 15.

Is. 7. 14.

*A.* That we may know him to bee the womans seed which was promised, and the Virgins sonne of whom *Esay* prophesied.*Q. What*

*Q. What learne you hence?*

*A.* That God is faithfull as wel as mercifull: ever making good his word by his worke in due season.

Luk. 1. 20, 45.

Act. 3. 18, 24.

Ios. 23, 14, 15.

*Q. Why is there mentiō of the Virgin, by her name Mary? Luk. 1. 27.*

*A.* For more certainty of his birth & lineage as also to acquaint vs with his greate humility in so greate poverty.

Mat. 1. 16.

Heb. 7, 14.

2. Tim 2, 8.

Luk. 2. 24. compared with Lev. 12. 8.

*Q. What gather you hence?*

*A.* The marveilous grace of Christ, who being rich, for our sakes became poore, that wee through his poverty, might be made rich.

2. Cor 8, 9.

*Q. You haue tolde me what you beleene concerning Christs person and incarnation, tell me now what you beleene concerning his passion, and the worke of our redemption?*

*A.* I beleene that Christ first suffered many things before he could enter into his glory.

Luk. 24, 26. 46

*Q. What learne you hence?*

*A.* That the way to raigne with Christ is first to suffer with him, and such as beare the crosse constantly, shall weare the

Rom. 8. 17, 18.

2. Tim. 2, 12.

Iam. 1, 12.

2. Tim. 4, 8.

the crowne eternally.

*Q. What are the more generall things which he suffered in his life?*

Mat. 4. 2.

Ioh. 4. 6, 7.

Ioh. 8. 48, 53.

Luk. 4. 2.

*A.* Infirmities in his flesh, indignities from the world, and Temptations from the Devill.

*Q. What are the more speciall which hee suffered? at or upon his death?*

Isa. 53. 4. 10.

Mat. 26. 37, 38

Luk. 22. 44.

Mat. 26. 67.

*A.* The waight of Gods wrath, the terrours of death, sorrowes of his soule & torments of his body.

Eph. 5. 2.

1. Ioh. 3. 16.

Rom. 5. 7, 8.

*Q. What learne you hence?*

*A.* To admire and imitate the loue of Christ, who being the Sonne of God, became a man of sorrows, even for the good of his vtter enemies.

*Q. Why is he said to suffer under Pontius Pilate? 1. Tim. 6. 13.*

Mat. 20. 19.

Ioh. 18. 31, 32.

*A.* For the trueth of the story and fulfilling of his owne prophecy, foretelling his suffering vnder a forraigne Iurisdiction and Authority.

*Q. What did hee chiefly suffer under Pontius Pilate?*

Mat. 26. & 28.

Chapters.

*A.* He was apprehended, accused, arraigned, mocked, scourged, condemned and crucified.

*Q. What*

*Q. What learne you hence?*

*A.* That he that knew no sin, was made sinne for vs, that we might be made the righteousnesse of God in him. 2. Cor. 5. 21.  
1. Pet. 2. 24.

*Q. Did Christ suffer these things willingly as he suffered them innocently?*

*A.* Yes: he laid downe his life meekely as the sheep doth his fleece, before the shearer, being obedient, even vnto the death. Luk. 23. 47.  
1. Pet. 2. 22.  
Isa. 53. 7.  
Phil. 2. 8.  
Heb. 5. 8.

*Q. Vnto what death was he so obedient?*

*A.* Even vnto the most reproachfull, painefull, and dreadfull death, the death of the crosse. Mar. 27. 30, 38  
Phil. 2. 8.

*Q. Why was Christ put vnto this death of the crosse?*

*A.* Because it was an accursed death, that so hee beeing made a curse for vs, might redeeme vs from a curse due vnto vs. Deut. 21. 23.  
Gal. 3. 13.

*Q. But why was it needfull, that Christ should die?*

*A.* Because we were all dead, that so he might be the death of death for vs. 2. Cor. 5. 14, 15  
Heb. 2. 14.

*Q. What learne you hence?*

*A.* To die vnto our sinnes, and to liue hence-forth vnto him, that hath died for vs. 1. Cor. 15. 54.  
55.  
Rom. 6. 2, 6.  
2. Cor. 5. 15.

*Q. Was*

*Q. VVas it also needfull that Christ should be buried? Act. 13. 29, 30.*

*A. It was: first for better assurance that he was dead indeed: and secondly that even in the graue the very sortresse of death, he might loose the sorrows and bands of death.*

*Q. VVhat is meant by his descending into hell? Act. 2. 31.*

Rom. 10 7.  
Eph 4 9.

*A. Not that hee went vnto the place of the damned, but that he went absolutely vnto the estate of the dead.*

*Q. VVhat doe you call the estate of the dead?*

Luk. 23, 43.  
Act. 2 24.  
Heb. 2. 14.  
Rom. 6. 9.

*A. That departing this life, hee went in his soule into heaven and was in his body vnder the very power and dominiõ of death for a season.*

*Q. What are the speciall fruits of Christs death and passion?*

1. Pet. 2, 24.  
Rev 1. 5.  
Heb. 10, 10, 12  
Rom. 5, 8, 9, 10

*A. By his stripes we are healed, by his blood washed, by his sacrifice God is satisfied, and by his death, we are saved and redeemed.*

*Q. You haue nowe spoken of the estate of Christs abasement, & humiliatiõ, what followeth? Phil. 2. 8.*

*A. The*



*A.* The estate of his *advancement* and *exaltation*. Coll. 2, 15.  
Eph. 1, 20, 21.

*Q.* What is the first degree of this estate?

*A.* His glorious *resurrection* as it followeth. The third day he rose againe from the dead. Eph. 1, 19.  
Luk. 24, 7.  
1. Cor. 15, 4.

*Q.* Was it needfull that Christ being dead should rise againe?

*A.* Yes it was: for his owne glory and our good. Act. 2, 24.  
1. Cor. 15, 21.  
22.

*Q.* How for his glory?

*A.* That being formerly abased as a servant, and crucified as a sinner, hee might thus be declared to be the son of God, and exalted to be a Prince and a Saviour. Phil. 2, 7.  
Luk. 23, 33.  
Isa. 53, 12.  
Rom. 1, 4.  
Act. 5, 30, 31.

*Q.* How for our good?

*A.* That having paid the price of our redemption by his death, we might haue good assurance of our full justification by his life. 1. Pet. 1, 19.  
Act. 20, 28.  
Rom. 4, 23.

*Q.* What speciall comfort ariseth from this, that the Lord of life is risen from death?

*A.* That he that had the power of death is destroyed, his workes dissolved, & that al our misery is swallowed vp in Christs victorie. Heb. 2, 14.  
1. Ioh. 3, 8.  
1. Cor. 15, 54.

*Q.* And

Phil. 3, 10.

*Q. And what fruits are wee to shew from the virtue of his resurrection?*

Eph 5, 14.

1. Cor. 15, 34.

Rom. 6, 4, 11,

Phil. 3, 20

1. Thess 4, 14.

1. Cor. 15 22.

Col. 3, 4.

Joh 10, 18.

*A. We are to stand vp from the dead, to awake to rightcousnesse, to liue vnto God, and dying in him, or for him, to looke for life againe from him.*

*Q. VVhy is Christ said to arise himselfe?*

*A. To let vs know that as he had power to lay downe his life, so had hee also to take it vp againe.*

*Q. VVhat gather you hence?*

Rom 14, 9.

Joh 5, 21.

Phil. 3, 21.

*A. That being Lord both of quicke and dead he both can and will quicken our soules here to the life of grace, and raise our bodies hereafter to the life of glory.*

*Q. VVhy did he arise the third day?*

Act. 2, 24.

Mat. 20, 17.

Mat. 12, 40,

*A. Because the bands of death coulde no longer hold him, this being the time that he appointed, & the day that best serued for the glory of his resurrection.*

*Q. Why did he not arise before the third day?*

Mat. 27. 63, 64

Mat. 28. 13, 14

*A. Lest rising so presently vpon his death his enemies might take occasion of cavill, that he was not dead.*

*Q. And why would he not put it of vntill the*

the fourth?

A. Lest the *faith* of his disciples should haue beene *weakened*, & their *harts* too much cast downe and *discouraged*. Mat 28.1.  
Luk. 24. 21.

Q. *VVhat gather you hence?*

A. That as the Lord setteth downe the tearme of our *durāce*, so doth he chuse the fittest time for our *deliverance*. Rev. 2. 12.  
Mat. 12. 40.  
Dan. 11. 35.

Q. *VVhat is the second degree of his exaltation?* Hol. 6. 3.

A. His *ascension*, He ascended in <sup>to</sup> heavē. Marc. 16. 19.

Q. *VVhat assurance haue you of Christes ascension?* Eph 4. 8.

A. The evidence of the *word*, the testimony of heavenly *angels* & holy *men*. Luk 24. 51.  
Act. 1. 9, 10, 11

Q. *VVherefore did Christ ascende into heaven?*

A. Because hee had *finished* his fathers *worke* on earth, and that being *exalted* in our nature, hee might *consecrate* a way, *prepare* a place, and *appeare* in the presence of God for vs. Ioh. 17. 3, 4, 5.  
Heb. 10. 20,  
Ioh. 14. 2, 3.  
Heb. 9. 24.

Q. *VVhat benefits did he bestow vpon his Church at his ascension?*

A. He *triumphed* over his *enimies*, gaue gifts vnto his *friends*, and taking with him a *pledge* of our *flesh*, he sent and left Eph. 4. 8.  
Heb. 10. 12, 20  
2 Cor. 5. 5.

B

with

Act. 2, 33

with vs the earnest of his spirit.

Q. *What comfort doth hence arise to Gods children?*

Eph. 1, 22, 23.

1. Cor. 15, 49.

Ioh. 14, 3.

Ioh. 17, 23.

Heb. 7, 25.

Phil. 1, 28.

Rom. 16, 20.

Act. 20, 24.

Rev. 2, 10.

A. That our head being gone before, we his members shal follow after, and that having such a friend in heaven, we need not feare any foes in earth nor feinds in hell.

Q. *What fruites are wee to shewe in our liues from the virtue of his ascension in our harts.*

Col. 3, 1, 2.

Phil. 3, 20.

Phil. 1, 23.

Mat. 28, 20.

2 Cor. 5, 7.

Ioh. 6, 63.

A. First to haue our conversatiō in hea-  
vē, whiles we be on earth, placing our  
hearts where our head is. Secondly to  
looke for the presence of Christ by  
faith, not by sight, in spirituall not in  
carnall things.Q. *What is the third degree of his ex-  
altation?*

Eph. 1, 20, 21,

22.

A. That, He sitteth at the right hande of  
God the father Almighty.Q. *What is meant by his sitting at the  
right hand of God?*

Eph. 4, 10.

Heb. 1, 3, 4, 5.

8, 13.

A. That he is worthily advanced to the  
height of All Maiesty dominion and  
glory.Q. *How may this appeare?*

A. Be-

A. Because he is hereby exalted to bee *Rev. 15. 3.*  
 the *king* of Saints, the *iudge* of sinners, *Act. 17. 31.*  
 the *prince* of our salvation and the *high* *Act. 5. 31.*  
*Priest* of our profession. *Heb. 8. 1.*

Q. *VVhat* comforte ariseth hence to all true beleivers?

A. That as our king he will *governe* vs, *Heb. 1. 8. 9.*  
 as our Iudge *avenge* vs, as our Prince *Luk. 1. 33.*  
*defend* vs, and as our Priest *pleade* our *Rev. 6. 10.*  
*cause* and pray for vs. *Rev. 16. 5, 6.*  
*Dan. 12. 1.*

Q. *VVhy* is he said to sit at the right hād of God the father Almighty? *Heb. 7. 25.*  
*Rom. 8. 34.*

A. That wee may knowe hee enioyeth *Heb. 1. 13.*  
 both the *favour* & *power* of God in full *Mat. 28. 18.*  
 measure, the father having committed *Ioh. 5. 22.*  
 all iudgement to the sonne.

Q. *VVhat* duties are here required?

A. To *honor* the sonne, as we do the fa- *Ioh. 5. 23.*  
 ther, to cast our crownes at his feete, *Rev. 4. 10.*  
 stoup to his scepter, liue by his laws, so *Pf. 2. 10.*  
 to followe him here, that wee may sit *Iam. 4. 12.*  
 with him in his throne hereafter.

Q. *Doth* hee not now thus raigne for the raising of his friends and ruine of his enemies?

A. Yes, hee doth *graciously* by his word *Heb. 1. 8.*  
 and *workes*, but he shal more *gloriously*, *Rom. 19. 15. 16.*

1. Theff. 1. 10. when hee commeth againe to indge the  
 Rom. 14. 9. quicke and the dead.

Q. Doe you then looke for a second coming of Christ Iesus?

Phil. 2. 7.

Heb 9. 28.

Act, 10 42.

A. Yes : he that first descended as a servant in humility, shall againe descende as Lord of quicke & dead in great glorie.

Q. Haue you any assurance of this his second coming?

1. Theff. 4. 16. A. We haue the warrant of his Apostles,  
 2. Pet. 3. 7. 10, the testimony of his Angels, & his owne  
 12 promise.

Act. 1. 11.

Mat. 24 30. 31.

Mat. 26. 64.

Mat. 24. 31.

2 Cor. 5. 10.

Rev. 20. 12.

Q. What is the especiall end of his coming?

A. To summon al men before his iudgement seat, to giue an account of their works, & to receiue according to that they haue done, be it good or evil.

Q. How are we to prepare our selues for his coming?

Dan. 4. 24.

Act. 17. 30.

2 Pet. 3. 11.

Heb. 10. 35.

A. We are to breake off all our sins by repentance, to grow in knowledge, faith & obedience, ever holding fast the hope of our everlasting inheritance.

Q. Why is there mention made both of the quicke and of the dead?

A. Be-



A. Because as the *dead* shall be *raised*, so they that shall be the *aline* shalbe *changed*, & both appeare before his throne to be *indged*.  
 1. Thess. 4, 14.  
 1. Thess. 4, 16.  
 Rev. 20, 12.

Q. *What shall bee the sentence vpon the godly?*

A. They being found in Christ shalbee *acquitted* and *approved* by the sweete voice of Christ as of a lambe, *Come yee blessed*.  
 Phil. 3, 9.  
 Mat 25, 23.  
 Rev. 5, 6.  
 Mat 25, 34.

Q. *And what shall be the sentence vpon the wicked?*

A. They being without Christ in their sinne shall be *convicted* and *condemned* by the terrible voice of Christ as of a Lyon, *Go yee cursed*.  
 Mat. 25, 26, 27  
 28, 30.  
 Mat. 25, 41.  
 Rev. 5, 5.

Q. *What learne you hence?*

A. To cry with the *spirit* and the *bride* *come* Lord Iesus come vnto vs; but neuer to say with the diuell and with the wicked, what haue we to do with thee, *depart from vs*.  
 Rev. 22, 17.  
 Mark. 1, 24.  
 Mat 8, 34.  
 Iob 21, 14.

Q. *But why doth Christ deferre his coming?*

A. He waiteth till the number of the *elect* be *accomplished*, till the measure of *iniquity* be *fulfilled*, till his *enemies* be al  
 Rev. 6, 11.  
 Mat. 13, 30.  
 Heb. 10, 13.

subdued and abolished.

*Q. VVhat learne you hence?*

Rev. 2. 10.

Rev. 6. 11.

Gal. 6. 9.

1 Pet 5. 8.

Mat 25. 4.

*A.* To be patient and faithfull never discouraged by delay, nor weary of well-doing: as also to be sober and watchful, ever waiting with oile in our lamps for his comming.

*Q. Shal not this day of Iudgement be comfortable to the godly though it bee terrible to the wicked?*

Mat. 22. 12, 13.

Mat. 24. 51.

Luk. 21. 25, 26

Luk 21. 28.

Rom. 8. 23.

*A.* Yes, for when the wicked shal hang downe their heades for sorrow and bee confounded, the godly shal lift vp their heads with ioy and be comforted.

*Q. Should wee not then loue and long for his appearing?*

Akt. 3. 19.

Rom. 8. 23.

Mat 24. 31.

1. Cor. 6. 2.

Heb. 12. 22, 23

Rom. 8. 15, 16.

*A.* Yes indeed, because that shal be the day of our full refreshing, and redemption, whē the angels shal be our friends, the Saints our fellows, God our father, the Sonne of God our elder brother, &

17. none other our iudge but Iesus Christ

Heb. 12. 23, 24 *our Saviour.*

*Q. You haue tolde me nowe what you beleue concerning the father & the sonne: what followeth?*

*A.* I beleue in the holy Ghost.

*Q. What*

*Q. What is the Holy Ghost?*

*A.* The third person in Trinity proceeding from the Father and the Son true God in himselfe, and truly good vnto me. Mat. 28, 19.  
1. Ioh 5, 7.  
2 Cor. 13, 13.  
Ioh. 15, 26.

*Q. Why is he called Holy?*

*A.* Not only because of his essential holinesse as God, but because he is the author and worker of all holynes in men. Luk 11, 13.  
Rom. 1, 4.  
1. Cor 6, 11.

*Q. What gather you hence?*

*A.* That I am bound to belecue my sanctification by the spirit, as well as my iustification by Christ & that I shall haue power against sinne to come, as well as pardon for sinne past. 1 Cor. 6, 19.  
1 Cor. 1, 30.  
Rom. 6, 6, 11,  
13, 14, 22.

*Q. Why is he called Spirit?*

*A.* 1 Because God is a spirit (that is) an immaterial and pure essence: 2 because the holy Ghost is the spirit and breath of God, blowing freely, where it listeth, and working spiritually for maner, meanes, and matter where it pleaseth. Ioh 4, 24.  
Ps 33, 6.  
Ioh. 3, 8.  
Act. 2, 2, 3, 4.  
1. Cor. 2, 12, 13

*Q. Why doe you say I beleue in the holy Ghost?*

*A.* Because as hereby I confesse him to be God, a well spring of life, and seeke Rom. 10, 10, 11  
Ioh 4, 13, 14.

Heb. 11. 6.

Ioh. 6. 35.

vnto him: so do I also *professe*, that vnlesse I bring a true faith, I can draw no thing from him.

*Q. What learne you hence?*

Mark 9. 24.

Luk 11. 13.

Ps. 51. 10.

*A.* That if ever we would obtaine anie saving grace, we had need to pray for a *hand and heart* to receiue it, as well as for the *finger of Gods spirit* to bestow it.

*Q. What are the speciall comforts which thy faith draweth from the holy Ghost?*

Ioh. 14. 16, 17.

18. 26.

Rom. 8. 15, 16.

Ioh. 16. 13.

Eph. 1. 13. &amp; 4.

Rom. 8. 23.

*A.* He is in my hart, the *pledge of Christs* presence, the *witnes* of my adoption, the *guide* of my life, the *comforter* of my soule, the *seale* of my redemption, and the *first fruits* of my salvation.

*Q. But how are you assured that you haue the spirit?*

Ioh 16. 8.

Act. 26. 9.

Ih. 61. 1.

Heb. 4. 2.

Ioh 6. 63.

Ezek. 6. 25.

Heb. 1. 9.

Mat. 3. 11.

*A.* Because it hath *convinced* my iudgement, *converted* my soule, and having *mixed* the word with *my faith*, it is become as *life* to quicken me, as *water* to cleanse me, as *oyle* to cheere me, as *fire* to melt and refine me.

*Q. And how may you keepe the spirit now you haue it?*

1. Th. 5. 17. 18.

19, 20.

*A.* By nourishing the good *motions* and  
meanes

*meanes of it, being fearefull to grieue, Eph. 4. 30.  
quench, or resist it & carefull to bee led Act. 7. 51.  
by it, and shew forth the fruits of it. Rom. 8. 1, 14*

*Q. Wherein doth the vertue and power of Gal. 5. 18, 22.  
the holy Ghost most appeare?*

*A. In conferring and applying the va- 1. Ioh. 2. 27.  
lue & vertue of Christs merits vnto his 1. Ioh. 3. 24.  
church and children. Tit 3. 4, 5, 6.*

*Q. Whence do you gather this? Eph. 5. 26.*

*A. By that which followeth. The holie Heb. 12. 22, 23  
Catholike Church? Eph. 5. 17.*

*Q. What is a church?*

*A. A company of men and women, cal- Gal. 3. 26, 27,  
led out of the world to beleene, & line 27, 28.  
in Christ Iesus. Ioh. 17, 14, 16*

*Q. What is here meant by Catholike Ioh. 1. 12.  
Church? Eph. 2. 10.  
Tit. 2. 14.*

*A. The whole vniversal company of the Eph. 4. 12, 13.  
Elect that ever were, are or shalbe, ga- Eph. 4. 4, 5, 6.  
thered together in one body, knit toge- Col. 2. 19.  
ther in one faith, vnder one head Christ Eph. 1. 22, 23.  
Iesus.*

*Q. Doe you beleene in the Catholike Church?*

*A. No, I beleene that God hath such a Eph. 5. 23.  
Church, & Christ such a flocke, selected Ioh. 10. 16.  
out of all nations, ages, and conditions Gal. 3. 28.  
of*

Rev. 7. 9.

of men, and that *my selfe* am *one* of that company and a *sheepe* of that fold.

*Q. Is there then but one Church?*

Rev. 2. 3.

Eph. 5, 23.

Ioh. 17, 12, 20

*A.* No; though there be many particular visible churches, yet is there but one Catholicke and vniverfall Church of which not one shalbee lost and out of which not one shalbe saved.

*Q. What gather you hence?*

Rev. 18, 4.

2. Thess. 2. 11,

12.

Rev. 19, 20.

*A.* That the Church of *Rome* is not the Catholike church because it is *particular* not vniverfall, & because out of it, *many* haue bin *saved*, and in it *some* shal be *damned*.

*Q. Why is this Catholike Church called holy?*

Rev. 7. 14.

Eph. 5, 26, 27.

Col. 1. 21, 22.

*A.* Because shee hath *washed* her robes in the *blood* of the *lambe* & being *sanctified* and cleansed with the washing of *water* by the *word*, is *presented* & *accepted* as *holy* before God.

*Q. What learne you hence?*

Gal. 4. 26.

1. Pet. 1. 14, 15

16, 17.

Lev. 20. 7.

*A.* That if ever we will haue the church for our *Mother*, or God for our *Father* we must labour to be *holy* as hee is *holy*.

*Q. What are the especiall prerogatiues where-*



wherevith Christ hath endowved his Church? Ioh 1. 12.

A. They are principally foure as they follow in the Creede.

Q. What is the first?

A. The communion of Saints.

Heb 12, 22, 23

Q. What do you meane by the communion of Saints?

Eph. 2, 19.

A. That holy and heavenly fellowship which all the faithfull hold with Christ their head and with the members of his body, all true Christians.

1. Ioh. 1, 3.

Eph. 2, 19, 20.

Eph 4, 12.

Q. What are the bands of this fellowship and who is the Author of it?

A. The spirit knits the body to the head by faith and the members one vnto another by loue.

1. Cor. 12, 11,

1, 27.

Col. 3, 14.

Q. What are the speciall comforts of this communion with Christ?

1. Cor. 6, 17.

A. That we are sure to haue all graces and good things from him, & that both our persons are beloved and our seruices accepted in him and for him.

Ioh 1. 16, 17.

1. Cor. 1. 30.

Eph 2, 4, 5 13

1. Pet. 2, 5.

Q. And what comforte ariseth out of our communion with Christians?

A. That we haue a portion in their prayers, a share in their comforts, a roome in their

AA 12, 5.

Rom. 1 2, 15.

2. Theſſ. 1. 3.

Gal. 6. 1. 2.

Heb. 10. 24.

Rom. 12, 13.

Ioh 3 17.

their *hearts*, mutually bearing *infirmities*, furthering *duties*, and relieving *neceſſities*.

*Q. What duty doeth this communion of Saints require of us?*

Eph. 4 7, 11.

2. Cor. 6. 17.

Ep. Iud. v. 20.

Pl. 16, 3.

Eph. 4, 3.

*A. To renounce* all fellowſhip with ſin and ſinners, to *edifie* one another in faith and love, and to *delight* in the ſociety of *Saintes* and keepe the *unity* of the ſpirit in the bond of peace.

*Q. Why are all beleevers called Saints?*

Col. 1. 4.

Heb. 12. 10.

2. Pet. 1. 4.

2. Cor. 7. 1.

2. Theſſ. 1. 10.

*A. Because* they are partakers of *Christs holynesse* daily growing and increaſing in the ſame: & to let vs know that none ſhal ever be *Saints* in *heavē*, but ſuch as are firſt *Saints* in *earth*.

*Q. What is the ſecond prerogative of the Church?*

*A. The forgiuenesse of finnes.*

*Q. What doe you beleene concerning the forgiuenesse of finnes?*

Rom. 8, 1, 33

*A. That* all ſuch as are in *Chriſt*, and only they are fully acquitted from the guilt, and delivered from the puniſhment of all their finnes.

*Q. What gather you hence?*

*A. That*

*A.* That even in the midst of their crosses they are blessed; All other even in the height of their comforts being most accursed. *Act. 3. 26.*

*Q.* Do you know your own sinnes are forgiven you?

*A.* Yes I do, because having vnfainedly repented and forsaken them, I rest on Gods mercy in the merits of Christ for the pardon of them, and haue found some comfort, and power against them. *1. Tim. 1. 13, 14. Rom. 6, 14. Act. 3. 19. Luk. 18, 13. Eph. 2. 7, 8.*

*Q.* What comforts arise from the feeling of the forgiveness of sinne?

*A.* The light of Gods countenance, peace of conscience, ioy vnspeakable & glorious, confidence in praier, patience in affliction, and constancie in triall and temptation. *Ps. 4, 6. & ps. 8, 3, 7. Rom. 5, 1. 1. Pet. 1, 8. Heb. 4, 16.*

*Q.* What duty is required of vs that finde our sinnes pardoned? *Rom. 5. 3, 4. Rom. 8. 35. 37. 2. Cor. 5. 17.*

*A.* To sin no more least a worse thing come vnto vs, to forgive others as God hath forgiven vs, to renue our assurance by prayer, repentance, and new obedience. *Ioh. 5. 14. Mat. 18, 35. Luk. 11, 4. 2. Tim. 2. 21.*

*Q.* What is the thirde prerogative of the Church and Gods children?

*A.* The

1. Cor. 15. 52. *A. The resurrection of the body.*

Act. 24. 15. *Q. Howe is this a prerogative of the Church seeing the resurrection shalbee both of iust and uniuist?*

Ioh. 5. 28. 29. *A. It is the priuiledge of the godly a-*  
Mat 25. 46. *lone to rise vnto life and glory, and the*

*portion of the wicked to rise vnto eternall death and miserie.*

*Q. VVherefore shall the godly arise?*

Mat. 25. 23. 24. *A. To receiue a full measure of ioy and*  
Ioh. 17. 22. 24. *glory both in soule and body and to bee*  
1 Th. 4. 16. 17 *with Christ where he is, and as he is for*  
*ever.*

*Q. Shall our bodies arise of themselves?*

1. Cor. 6. 14. *A. No, they shall be raised by the pow-*  
1. Cor. 15. 20. *er of God, in the virtue of him that is*  
Col. 1. 18. <sup>21.</sup> *the first fruits of them that sleepe and*  
*first borne from the dead.*

*Q. Shall our bodies be altogether then as they are now?*

Phil. 3. 21, *A. No, he shall change our vile bodies,*  
Iob. 19. 26. 27. *and make them like his glorious body, &*  
1. Cor. 15. 42. *yet for substance they shalbe the same*  
43. *still.*

*Q. What gather you out of all this?*

1. Cor. 2. 14. *A. Never to measure the groundes of*  
*religion by the line and square of car-*  
*nall*

will reason.

*Q. What comfort may bee gathered from the resurrection of the body?*

*A.* That to the godly death is but a passage vnto life, and rather to bee desired as a dissolution, then feared as a destruction, and that if we liue & die vnto the Lord, whether we liue or die we are the Lords.

Ioh. 23, 14.

Philih. 1, 23.

1. Cor. 15, 55.

Rom. 14, 8.

*Q. What duty is here required?*

*A.* To keepe a cleare conscience alwaies both before God & men to abound in the workes of the Lord, knowing that our labour is not in vaine in the Lord.

Act. 24, 16.

1. Cor. 15, 58.

Gal. 6, 9.

*Q. What is the last prerogative of the Church?* Rom. 6, 23.

*A.* Life everlasting.

*Q. What is life everlasting?*

*A.* That glorious estate of absolute holynesse & happynes, in the heavē, which all the elect shall for ever enioy with Christ in the presence of God and his Angels.

2 Cor. 4, 17.

Rom. 8, 18.

Act. 3, 19.

*Q. What assurance haue wee of this estate?*

*A.* It is prepared by the father, purchased by the Sonne, confirmed by the Holy

Mat. 25, 34.

Eph. 1, 13, 14.

1. Pet. 1, 3, 4, 5. ly Ghost, apprehended and held fast by  
 Ioh. 17, 3. faith, entered vpon here, and inherited  
 Col. 1, 5. hereafter.

*Q. VVhat is the comfort wee haue from  
 this estate?*

1 Cor. 2, 9.  
 Iam. 1, 12.

2. Tim. 4 8.

*A.* Though the eie may see much, the  
 eare heare more, & the heart conceiue  
 most of all, yet can<sup>not</sup> any nor all of  
 these once imagine the least part of  
 these ioies that God hath prepared for  
 them that loue him.

*Q. VVhat duty is here required?*

1. Cor. 9, 24.  
 2. Tim. 4, 8.  
 Ioh. 17, 24.

*A.* So to run that we may obtaine; so to  
 fight that we may overcome, so to seeke  
 the presence of his grace here in earth;  
 that we may ever enioy the presence of  
 his glory in heaven.

*Q. You haue hitherto made confession of  
 your faith and opened the tenor of the co-  
 uenant; tell me nowe howe this your faith  
 may be farther confirmed and this cove-  
 nant yet better established betwixt God  
 and man?*

*A.* By such evidence as the Lord hath  
 afforded to giue farther light, and such  
 Assurance as hee hath appointed to  
 giue greater strength therevnto.

*Q. Whence*



**Q.** Whence haue we this euidēce for further light?

**A.** By the powerfull preaching of the *gospell*, and effectual working of the *spirit* by the same. Rom. 1. 16.  
1. Cor. 1. 18. 21.  
23, 24.

**Q.** And whence haue wee farther assurance for greater strength? Aët. 10, 44.  
1. Ioh. 2. 27.

**A.** By the holy sacraments which God hath ordained to bee given & received Ioh. 14. 26.  
Rom. 4, 11.  
Mat. 26, 26.  
1. Pet. 3. 21.

**Q.** Can you then tell me what a Sacrament is?

**A.** It is an ordinance of God wherein by **OF THE SACRAMENTS.**  
giving and receauing of outward elements according to his will, the covenant of grace made in the blood of Christ is farther signed & sealed betwixt God and man. 1. Cor. 11. 25.  
Luk. 3, 16.  
Luk. 3, 3.  
Rom. 4, 11.

**Q.** How many Sacraments hath God annexed to this Covenant?

**A.** Only two, Baptisme, & the Lords Supper. Mat. 28. 19.  
Mat. 26, 26.

**Q.** Why hath he ordained Baptisme.

**A.** That being out of Christ by nature, we might by the Sacrament of our new birth, be ingrafted into his Body againe. Tit. 3, 5.  
Ioh. 3, 5.

**Q.** And wherefore hath he ordained the

C

L. Sup-

*L. Supper?*

*A.* That being in *Christ* by grace, wee might continue and increale in him.

1. Cor. 10. 16.

*Q.* What is offered to you in Baptisme by the washing of the body with water?

Tit. 3. 5.

Luk. 3. 3.

*A.* The cleansing of my soule from Sin by the blood of *Christ Iesus*.

*Q.* And what is offred unto you in the *L. Supper* by giuing & receauing of Bread and Wine?

1. Cor. 11. 24.

*A.* *Christ Iesus* and him crucified with all the benefits of his death & passion.

*Q.* Is every one partaker of the Inward blessing that hath his part in the outward Action?

Ad. 1. 38, 39.

*A.* No verily, for only they haue benefit by the Sacrament which first haue a portion in the Covenant.

*Q.* May not all that are Baptized be admitted to the Lords Table?

1. Cor. 11. 27.

*A.* No indeed: but such only, as may be worthy partakers of the same.

*Q.* Tell me then how thou maist be a worthy partaker of the Lords Supper?

1. Cor. 10. 15,

16.

*A.* By fitting my mind and framing my heart therevnto.

1. Cor. 11. 28.

*Q.* How may you fit your mind?

*A.* By

*A.* By a due knowledge, first of the nature, and second of the use of this Sacrament. Rom. 4, 11.  
1. Cor. 10, 3, 4  
16, 17.

*Q.* How may you know the nature of this Sacrament?

*A.* First by the matter and secondly by the forme of it.

*Q.* What is the matter of the Lords Supper?

*A.* Either outward as BREAD and WINE, or inward as the BODY & BLOOD of Christ. Mat. 26, 26.  
1. Cor. 11, 24.

*Q.* Are not the bread and wine changed into the body & blood of Christ in this Sacrament?

*A.* No, they are not changed in nature but in use. 1. Cor. 10, 16.

*Q.* Why are they not changed in nature?

*A.* First because there should bee then no Signe & so no Sacrament. Second-  
lie because the minister cannot giue the  
inward grace, but the outward element  
in the administration of the sacrament.  
thirdly the wicked Receiver might the  
eate and drinke Christs body & blood  
as well as any true beleever. Rom. 4, 11.  
Luk. 3, 16.  
Ioh. 13, 2, 30.

*Q.* How are they changed in use?

C 2

A. Be-

Luk. 22. 19.  
1. Cor. 10. 3-4

*A.* Because beeing separate from a common vse, they are consecrate to *Signe* and *Seale* vnto vs our spiritual *nourishment* and *growth* by the body & blood of Christ Iesus.

*Q.* What is the forme of this Sacrament?

*A.* It is also either *outward* or *inward*.

*Q.* VVherin consists the outward forme of this Sacrament?

*A.* Partly in the *actions* of the *Minister* and partly also in the *actions* of the *people*.

*Q.* How in the actions of the Minister?

Mat. 26. 26.

Luk. 22. 17. 20

*A.* In taking, blessing, breaking, & giuing of the bread together with the taking powring out & delivering of the wine in like manner.

*Q.* VVhat is the inward forme shadowed in these outward Actions?

Exod 12. 5.

Heb 9. 14.

Ioh. 3. 14, 15.

*A.* That Christ was set a part, his body crucified, his blood shed, and himselfe with all his merits offered then & now to all sorts of Receivers.

*Q.* VVhat is the outward forme in the actions of the people?

1. Cor. 11. 26.

*A.* Their taking, eating, drinking, and digesting of the bread and wine.

*Q.* What

*Q. What is the inward forme signified by these actions?*

*A. That they and only they haue benefit by Christ crucified, which by a Ioh. 1, 12. true and liuely faith doe spiritually re- 1. Cor. 10, 3, 4. ceue him, feed vpon him, and growe by him.*

*Q. Thus much of the nature of this Sacrament: what is now the especiall vse and end of the Lords Supper.*

*A. To renue the memory and vertue of 1. Cor. 11, 24. Christes death, as for increase of my faith & loue so for quickning of my hart also to all holy duties.*

*Q. Wee haue heard how your mind may be fitted by the knowledge of the nature & vse of this sacrament: tell me now how your hart may be framed for the feeling of the vertue and power of it?*

*A. My harte may be framed herevnto 1. Cor. 11, 28. by dilligent Examinatiō and due preparation.*

*Q. How by Examination?*

*A. By waying with my selfe first what need I haue of it, secondly what benefit I may reape by it.*

*Q. Howe may you finde what neede you*  
*have*



haue of it?

A. Partly by my wretched estate by nature and partly by my weake estate by grace.

Q. What doe you finde by your estate by nature?

A. That being prone to al evil, I haue  
1. Cor. 10, 16. need of this Sacrament, to nourish and  
preserue the life of grace nowe begun,  
which otherwise by mine own corrup-  
tion might die or decay in me.

Q. What need haue you of this Sacrament  
for reliefe of your weake estate by grace?

A. That being weak in vnderstanding  
1. Cor. 11, 26. & feeble in memory, I may by the signes  
of bread and wine, haue my vnderstan-  
ding bettered and my memory confir-  
1. Cor. 11, 24. med in the death of Christ.

Q. What farther need do you finde of it?

A. That being fraile in faith and colde  
in loue I may by the same creatures, as  
by Seales & pledges, haue my faith fur-  
ther strengthened and my loue more in-  
flamed to God and Gods children.

Q. Wee haue examined what needs you  
haue of the Lords Supper, tell me nowe  
what benefit you may reape by it?

A. We



*A. We see already the benefite is great, This Sacrament beeing as a Glasse for the minde, a monument for the memory, a Support of Faith, a Provocation to loue, a Quickning to obedience, and a signe & seale of all the mercies in Christ Iesus.*

*Q. Thus much of Examination: what followeth?*

*A. Preparation.*

*Q. How must the hart be prepared to find the power of this Sacrament for supply of these wants and obtaining of these benefits?*

*A. The hart must be purged by Repen- 1. Cor. 10, 14.  
tance and purified by faith. 16, 21.*

*Q. How may thy heart bee purged by re- A& 15, 9.  
pentance?*

*A. If I bewaile & forsake my former sins 1. Cor. 11, 31.  
and frame the rest of my life according Gal. 6, 16,  
to Gods will.*

*Q. What learnest thou hence?*

*A. That it is dangerous for such as remaine in their old sins, or after the Sacrament returne vnto them, once to offer themselves to the Lords table.*

*Q. How may thy heart be purified by faith*

1 Cor. 1. 1.

Ioh. 17. 3.

Gal. 2. 20.

*A.* If I haue not only *knowledge* what Christ hath done for his choien, but a *full assurance* that whatsoeuer hee hath done hee hath done it *for me as well as* for any other.

*Q.* What gather you hence?

1. Cor. 11. 29.

*A.* That ignorant & vnbeleeuing persons doe rather cate and drinke their owne iudgement, then reape any benefit by this Sacrament.

1. Cor. 10. 17.

*Q.* Is it not meet that we bee free from all malice in our hearts, when wee come to the Lords Supper?

Iam. 1. 19, 20,

*A.* Yes it is; and wee must knowe that

1. Pet. 2. 1.

Gal. 6. 6.

<sup>21.</sup> true repentance purgeth out malice amongst other sinnes and a sound faith worketh by loue towards God & our brethren.

*Q.* What is farther to be done after a mā can find in some measure his minde thus fitted, and his heart thus framed to bee partaker of the Lords supper?

Mat. 26. 26,

1. Cor. 11. 17.

*A.* There is further required before we come, *seruent Invocation* to pray for a blessing: while wee are there, *reuerent*

<sup>26</sup>

*Attention* the better to apply the whole Action: and when all is done, a ioyfull

*Thankes-*

Thanksgiving with prayer and meditation. Mar. 26, 30.

**Q.** Have we not need of continuall Invocation of Gods name for a blessing both upon the meanes of the covenant, & upon the Sacraments the pledges & scales of the same? 10. 1 Ep. v. 20.  
1. Th 5. 17, 18.  
Phil. 4 6, 7.

**A.** Yes wee haue, and therefore the Apostles did not onely say vnto Christ, Lord encrease our faith, but Master teach vs to pray as Iohn also taught his Disciples. Luk 11, 1.

## OF INVOCATION

and Prayer.

**Q.** Shall we then a little enquire into the nature and use of Invocation & prayer, as we haue into the Covenant and Sacrament?

**A.** I like it well; because this dutie setteth head, and heart, and all our best affections aworke, giving God the praise of his Maiestie & Mercy, Goodnesse, and Greatnesse both together. 1. Sa. 1. 10, 13.  
Iam. 5 13, 14.  
Pl. 50. 23.

**Q.** Tell me then what is Invocation?

**A.** It is a religious calling vpon the Name of God, opening the desires of  
our

Lam 2, 19.  
Phil. 4, 6.

our hearts vnto him.

*Q. What gather you hence?*

Iam. 1, 6, 7.  
1. Sam. 1, 16.

*A.* That wee can never honour God aright in calling vpon his name, vnlesse wee bring *faithfull* and *feeling* hearts before him.

*Q. What be the speciall properties of this Invocation?*

Iam. 1, 6.  
Psal. 145, 18.  
Luk. 18, 13.  
Iam 5, 16.  
Luk. 18, 1.

*A.* It must be in *Faith* without waucering, in *Truth* without fayning, in *Humility* without swelling, in *Zeale* without cooling, in *Cōstancy* without fainting.

*Q. What learne you hence?*

If. 38, 14, 15.  
Psal. 77, 9, 10.  
Psal. 32, 3, 5.

*A.* That even they which are most frequent and fervent in this dutie, haue yet need to pray God to forgive their praiers, in cōscience of their own frailties and infirmities.

Dan. 9.  
Phil. 4, 6, 7.  
Ioh. 17.

*Q. What is the speciall end and vso of it?*

*A.* To recover our peace, nourish our communion with our God.

*Q. What gather you hence?*

Psal. 14, 4.

*A.* That such as haue least *Care*, and make least *Conscience* to call vpon him, haue also least *acquaintance* and *acceptance* with him.

*Q. How*

*Q. How many kindes of Invocations bee there?*

*A. There be two. Praier and Praise.* Ps 50, 15, 23.

*Q. What is Praier?* 1. Th. 5. 17, 18

*A. It is a religious calling vpon the name of God by Suit or request to procure some Good or prevent some Evil.* Luk. 11. 1, 2, 3.  
Ph. 4. 6, 7.  
Ps. 50, 15.

*Q. What learne you hence?*

*A. That we may not rush vnadvisedlie into Gods presence, but approach his Throne in feare and reverence.* Heb. 12, 28.  
Ecc. 5. 1.

*Q. What farther?*

*A. That the best hearing is<sup>m</sup> heaven & readiest helpe from Gods hand.* 2. Chro. 7. 14.

*Q. What doe you meane by calling vpon God?*

*A. Not the Calling of the Tongue, but the Cry of the heart, as Hannah called vpo God, whē her voice was not heard, and Moses cried vnto the Lord when yet he spake not a word.* 1. Sam. 1. 13.  
Exod. 14, 15.

*Q. What gather you hence?*

*A. That the heart without the Tongue may pray with fruit and feeling: but the Tongue without the heart is nothing but vaine babling.* 1. Sam. 1. 10.  
Mat. 6, 7.

*Q. What doe you meane by the name of God?*

*A. God*



Exod. 34. 7. *A.* God himselfe considered in his At-  
 Pl. 145. 12, &c tributes and Properties, whereby (as  
 men by their names) he is knowne un-  
 to vs.

*Q.* What learne you hence?

Pf. 44. 20, 21. *A.* That neither any may claime, nor  
 we may yeeld this *duty*, but where we  
 may find the power and *Properties* of  
 the *Deity*.

*Q.* What further?

2. Chron. 20.  
 6, 7, 8, 9. *A.* That it is a good *Ground* of prayer  
 Neh. 1, 5. to stay our hearts on such of Gods  
*Properties*, as are best suiting with our  
*Necessities*.

*Q.* Why must we pray unto God alone.

Ier. 31. 18.  
 2. Chr. 7. 14.  
 Pf. 44. 21. *A.* Because he alone *heares* all prayers,  
*heales* all sinners, *knowes* all Suiters; he  
 alone hath *loue* enough to pitie all, and  
*power* enough to relieue all our wants  
 and necessities.

*Q.* What learne you hence?

Rom 10. 14.  
 Pf. 44. 20.  
 Lam. 3. 41. *A.* That they that will not settle their  
 hearts on God alone by Faith, can ne-  
 ver lift vp their heartes to him alone in  
 praier.

*Q.* What farther?

Col. 2. 18. *A.* That such as pray either to Saint or  
 An-



Angell haue forgotten the Name of  
 their God, and that in every estate and  
 condition they that pray best, speede  
 best, and liue best.

Pl. 44, 30.

Pl. 50, 15.

Dan. 9, 23.

Pl. 66, 18, 19.

*Q. Why will the Lorde haue vs begge his  
 blessings of him?*

*A.* To exercise our Faith in seeking, &  
 our Patience in waiting, as also to stir  
 vp a feeling of our wantes and to quicken  
 our Affections vnto good things.

Mat. 7, 7.

Iam. 5, 10, 11.

Mat. 15, 22.

Phil. 4, 6.

*Q. What gather you hence?*

*A.* That where the hart is faithlesse, the  
 praier must needs be fruitlesse: for ac-  
 cording to our Faith it shal be vnto vs.

Luk. 18, 11, 14.

Iam. 1, 7.

*Q. But why doth he not answere when we  
 aske, but delaies to helpe vs when yet hee  
 sees and heares vs?*

*A.* Because we are sometimes too hau-  
 ty & he will humble vs, sometimes too  
 hasty, and he will curbe vs. Sometimes  
 we faile in the matter asking we know  
 not what: sometimes in the manner as-  
 king we know not how, & sometimes  
 in the end, asking we know not wher-  
 fore.

2. Cor. 12, 7, 8.

9.

Iam. 4, 2, 3.

*Q. Doth he not sometimes delay vs when  
 yet he purposeth to answere vs?*

*A. Yes*

Rom. 8, 26, 27. *A.* Yes he doth. 1 Because he loues to  
 Rev. 6, 10, 11. heare the voice of his own Spirit in vs.  
 A& 1, 7. 2 Because the Suit may be good, & yet  
 Luk. 18, 1. the Season not so meete for vs. 3 He  
 Mat 17, 27, 28. takes pleasure in our Constancie, bee-  
 1. Sã 1. 20, 22. ing a fruit of Faith and fervency. 4 Be-  
 1. Chr. 29. 14, 15. cause such Blessings as are wonne by  
 long & strong praier are alwaies esteem-  
 ed very highly, received in humility,  
 enioyed in sobriety, and employed faith-  
 fully for mans good and Gods glory.

*Q. What gather you hence?*

Luk. 18 7, 8.

2. Cor. 12, 8, 9.

*A.* That if we faint not in praying, wee  
 shall in due season be sure of a blessing  
 & that when our God *denies vs* ~~for de-~~  
<sup>vs</sup> *laies* in that which seemes good vnto  
 vs, even then he giues vs that which he  
 knowes is better for vs.

*Q. VVhat is the generall subiect of our  
 praiers?*

Col. 1, 9.

2. Th. 3, 1, 2.

*A.* Good, or Evill. Good to obtaine it,  
 and Evill to remoue or prevent it.

*Q. What if we pray for that is Good?*

1. Tim. 2, 1, 2.

*A.* That praier is called Petition.

*Q. What if we pray against any evill?*

*A.* That kinde of praier is called Depre-  
 cation.

*Q. VVhat*

*Q. What do you meane by Good or Evil?*

*A.* Whatsoever is helpfull or hurtfull  
either for Soule or Body. Goods and  
Graces, Sinnes and Sorrowes, Mercies  
or Iudgements in Spirituall or in Car-  
nall things.

Phil. 1. 9.

Luk. 18. 13.

Dan 9.

*Q. What gather you hence?*

*A.* That as praier is the key of our  
hart to open our necessities vnto God,  
so is it also the key of his Treasury to  
obtaine his Mercies from him.

Lam. 3. 19.

Mat. 7. 7.

*Q. What farther?*

*A.* That the gift of Praier, is a pledge  
& earnest peny of all other good Gifts  
whatsoever, and that so long as we can  
pray the greatest evill cannot hurte vs,  
nor the greatest Good without Praier  
be ever profitable vnto vs.

Rom. 8. 16 27.

32.

Ion. 2. 1.

2. Cor. 12 7, 8.

1 Tim 4 5.

*Q. What good meanes may we vse to ob-  
taine the Gift of Praier in some measure?*

*A.* 1. To get some true feeling of our  
Miseric: for sense of Misery breeds Suit  
for Mercy. 2. Bring hungry and thirsty  
Soules after Grace and good things:  
when the Soule panteth most, the hart  
praieith best. 3. Gather Principles of  
knowledge that the head may guid the  
heart,

Mat 15. 22.

Pf. 42, 1, 2.

1. Cor. 14. 15.

Dan 9.  
Neh 9.

Luk. 11, 1.

Mat 6, 5 9.

Rom 7. 15.

Ps 66, 19, 20.

Mat. 5, 6. & 7.  
Rom. 12.  
Eph. 6/

hart; for what we know is worth the having, we will not loose for the Asking. 4. Consider the examples of Gods Servants in like Sorrowes & make like Suits. Be thou as they were to him, and he wilbe to thee what he was to them. 5. Be well perswaded of Christs Ordinance, Master teach vs to pray, and of Gods Acceptance, reckon of him as of *Our Father*: for according to our Faith it shalbe vnto vs. 6. Be resolute against sinne neither living in grosser Iniquities nor allowing lesser infirmities. And so he wil never shut out our praiers, nor withhold his mercy from vs. 7. In reading or hearing, turne Precepts into Praiers, Lord giue what thou commaundest and commaunde what thou wilt. Duties enioyned, *Graces* commended, *Blessings* promised, and Curses threatened, do al quicken vs to praier and furnish vs with matter for the same.

*Q. But when for all this our Praiers are few and faint, cold & weake, what special helpe may we then haue against our infirmities?*

*A. None better then to pray for the Spirit*

Spirit of praier, which helpeth and healeth our Infirmities, and teacheth vs both for manner, measure, & matter to open all our necessities. And secondly to call others, which are best acquainted with the practise & power of praier to pray with vs being present, and for vs being absent from vs.

Rom 8, 26.

Luk. 11, 13.

Iam 5 14.

Rom. 1. 9.

*Q What be the signes of a sound prayer?*

*A.* 1 To vse al other good *meanes* carefully. 2 To seeke *Gods glory* principally. 3 To desire the *best things* most earnestly. 4 To aske nothing but what Gods word doth warrant vs. 5 To wait patiently till he heare and helpe vs.

Act. 27, 23, 31

Exo. 32 11, 13

Col 1 9, 10, 11

1. Ioh 5. 14.

Psal. 40. 1.

Iam. 5. 10, 11.

*Q What motives may wee haue to stir up our hearts to this duty?*

*A.* Many and good: 1 Because prayer is the *voice* of Gods spirit in vs, a *Jewel* of grace bequeathed by Christ vnto vs. It is the *hand* of faith, the *key* of Gods *treasurie* the *souls sollicitour*, the *hearts Armour bearer*, and the *minds Interpretour*. 2 It *procureth* all blessings, *preuenteth* curies, *sanctifieth* al Creatures, that they may doe vs good, *seasoneth* all crosses, that they can do vs no hurt. Lastly, it keeps the heart in *humilitie*,

Rom. 8, 26.

Luk. 11. 2.

Mat 7. 7.

Eph. 6. 18.

2. Chr 7, 14.

1. Tim 4, 5.

2. Cor. 12. 1. 8.

D

the



Act 9. 11.  
Eph. 6. 18.  
Ep Iud. 20  
Act 4. 24.  
Act 7. 59.

the life in *sobriety*, strengthneth al graces, *overcometh* all temptations, *subdueth* corruptions, *purgeth* our Affections, makes our duties acceptable to God, our liues profitable vnto men, & both life and death, comfortable vnto our selues.

*Q. What are the lets and hinderances of prayer?*

Marc. 9. 23, 24. *A.* There bee some which hinder the power of it, as our ordinary *Infirmities*: other, which hinder either the *practise* or the *fruit* of it, as our customary and grosser *Iniquities*.

Pf. 66. 18.

*Q. What are the Infirmities that weaken the power of prayer?*

Pf 32. 3. 4.  
Marc. 9. 24.  
Lk. 3. 13. 14.  
Ion. 4. 2. 3.

*A.* Roving *Imaginations*, inordinate *Affections*, dulnesse of Spirit, *weakenesse* of *faith*, coldnesse in feeling, *faintnes* in asking, *wearines* in waiting, too much *passion* in our owne matters, & too little *compassion* in other mens miseries.

*Q. What be the customary Iniquities, which hinder the practise of praier?*

Pf. 14. 4.  
Pf. 44. 20.  
2. Tim. 3. 4.

*A.* The *profanenesse* of the Atheists, no calling vpon God, the *Sottishnesse* of the Papists, lifting vp their hearts and hands to base Idols. The *Sensualitie* of  
the



the *Voluptuous* drowning all his desires in delights, and his prayers in pleasures. The *Stupiditie* of *worldlings*, Luk. 12, 17, 18 that thinke they haue no need of praying, but of carking and caring, toying and moiling in the world. The *foolishnesse* of the *Malicious* which because Phil. 3. 19. they will not forgiue their brother an hundred pence, cannot pray to God to forgiue thē their ten thousand talents. Mat. 18, 32.  
*Q. What be the grosse sinnes, which shut the eares of the Lord and hinder the fruit of our prayers?*

*A. 1 Graceles Hypocrisie*, drawing neer with our lips, but hauing our hearts far If. 29, 13. from him. *2 Shameles Impiety*, when turning our eares from his precepts, hee Prov. 28. 9. turnes away his from our prayers.  
*3. Senselesse impenitency*, when the cry of our sinnes vnrepented, drownes the voice of al our prayers that are offered. Zach. 7. 13.  
*4. Mercilesse cruelty*, when wee either Gen. 42, 22. cause or suffer the afflicted to cry with out hearing, the Lord hearing vs cry in our affliction without helping.

*Q. Are we only bound to pray for our selues by Supplication for Good, & against Evil things?*

1. Tim. 2. 1. 2. *A.* No wee are alio bound to pray likewise for others, which kinde of Praier is called *Intercession*.

*Q.* What is *Intercession*?

Gen. 20. 17. *A.* It is the Suite of the heart vnto God for the good of others, as *Abraham* praied for *Abimelech*, *Iacob* for his Sós, *Paul* for the people, and they for him.

Gen. 49.  
1. Theſſ. 1. 2.

*Q.* Why doth the Lord require this duty of vs?

Iam. 5. 14. 15. *A.* 1. For communicating our gifts and his Graces. 2. For nourishing of our loue. 3. For increase of our Comforts: & lastly for mutuall Support and reliefe in all Crosses.

*Q.* What gather you hence?

1. Tim. 2. 1. 2. *A.* That all such Persons as are linked together in nearest bāds of Society, are alio mutuallý bound to discharge this duty

Iam. 5. 10.

*Q.* Can you make this more evident and plaine vnto me?

Phil. 9.

*A.* I can: as first in the household of faith, the stronger is to pray for the weaker that he faile not, and the weaker for the stronger that he fal not. 2 The Sovereigne

2. Chr. 6. 13. 14

1. Tim. 2. 1. 2. for the Subiect that he may obey in Piety and loialty, the Subiect for the Sovereigne that he may rule in righteousness and

and religious policie, and so in al societies whether of publike assemblies, or of private Families. Iob. 1. 5.  
Deut. 33. 6.  
1. Chr. 29. 19.

Q. *What followeth of all this?*

A. Strong Consolation: that when wee finde small power or cōfort in our own praier, the Lord hath ordained that we may seeke and shall finde both, in the praier of his church and children. Iam 5. 14. 15.  
A&. 12. 5. 7.

### Of Praise.

Q. *You have now spokē of the first kinde of Innocatiō, namely Praier, what followeth?*

A. The Second which is Praise & thāks-giving. 1. Thess 5. 18.

Q. *What is this Praise or Thankesgiuing?*

A. It is a reverent calling vpō the name of God, wherein the heart being cheered with some taste of his goodnes, acknowledged all from his Mercy, & pur-  
Luk. 10. 21.  
1 Chr. 29. 10.  
11, 12, 13.

Q. *Whēce doth this duty of praise arise?*

A. As Praier ariseth frō the feeling of our Misery, so Praise frō the feeling of Gods mercy. Praier beggeth what wee want, and Praise acknowledgeth what and whence we haue. Rev. 15. 3.  
1. Chr. 29. 12.

Q. *What gather you hence?*

A. That when the Lord hath graunted Exod. 15. 1.

Pf. 66. 19. 20.

vnto vs our Praiers wee are forthwith  
bound to render vnto him his due praises.

*Q. VVherein doth this duty of Praise especially consist?*

Gen. 32. 10.

Ier. 2. 13.

Iam. 1. 17.

Pf. 40. 9. 10.

Deut. 26. 11.

1. Chr. 29. 23.

*A.* 1. In emptying our selues of all worthynes. 2. In acknowledging him the Authour of every good Gift and fountaine of living waters. 3. In speaking good of his name vnto others. 4. In reioicing before him in all his Mercies. 5. In resolving to bestow all for his honour and service.

*Q. VVherefore doeth the Lorde require praise and thanks at our hands?*

Pf. 92. 1.

2. Chr. 7. 14.

Pf. 50. 15.

Pf. 95. 1.

*A.* 1. Because it is the fairest and sweetest fruit of true Piety. 2. It intirely preserueth Gods glory. 3. It boweth the heart to true Humility. 4. Its the condition of the covenant when he giues, and we receiue any mercy. 5. It provoketh others to faithfulness & cheerefulnesse in Gods service. Lastly, it maintaineth the Intercourse of Mercies and duties betwixt God and man.

*Q. What be the properties of true Praise?*

Pf. 145. 18.

Pf. 18. 1. 2.

*A.* 1. It must bee Faithfull without glozing, with a single not with a double heart. 2. It must be plentifully if God giue

giue his mercies by *showres*, wee may  
 not yeelde our praises by *drops*. 3. It  
 must be *cheerful*: he giues *freely* & wee  
 must offer *willingly*, for he loues a cheer  
 full giver. 4. It must be *powerfull*, in the  
 best measure with the best member, &  
*skilfull* in the best maner, suiting his se-  
 verall *properties* with their due praises  
 according to the nature of the present  
 *blessings*. Lastly, it must be continuall as  
 long as his mercy indureth & life lasteth.

1. Chr. 29. 14.

Pf 81. 1. 2.

Exod. 15. 2. 3.

Pf. 144. 1. 2.

Pf. 146. 2.

*Q. VVhat meanes may we vse to attaine  
 unto this duty?*

A. 1. *Serious consideration* of the great  
 things he hath done for vs so vile crea-  
 tures. 2. To desire to taste Gods loue in  
 the least of his *mercies*. 3. To giue him a  
 taste of our *loue* in the best of our *Ser-*  
*vices*. 4. To rest content with our allow-  
 ance and estate wherein he hath set vs.  
 5. To compare our estate with others  
 of Gods Saints, which want *many com-*  
*forts* which we enioy, and feele *many*  
*Sorrowes*, which we feare not. Lastly to  
 be faithfull in all talents & fruitful in al  
 Graces, wil be great meanes to make vs  
 praise God in all his mercies.

1. Sam. 12. 24.

Gen. 28 20, 21

Pf. 116. 13.

Phil. 4. 11.

Pf. 147. 20.

Mat. 25. 23.

Phil. 1. 11.

*Q. VVhat motives haue we to prooue vs*



to praise?

Pf. 147. 1.

1. Theff. 5. 18.

Luk. 2. 13. 14.

Pf. 145. 1, 2, 3.

II. 8. 13.

*A.* 1. It is a good, comely, and pleasant thing to praise God. 2. It is his wil thus to be honored. 3. It is a duty of Saintes and Angels both here and hereafter. 4. It *spreadeth* abroad religion, *magnifieth* & *sanctifieth* him that is most High & most Holy. 5. It keepes the heart from *swelling*, & the soule frō *surfetting* with Gods blessings. It fits the heart for farther graces, and provokes the Lorde to fresh mercies. 22 IV 69

*Q.* What be the special signes and markes of one that desires to be thankesfull, & unfainedly to praise God in all things?

*A.* 1. *Cōtentednesse*, Phil. 4. 11. Secondly, *cheerfulness* in the vse of Gods blessings, Deut. 26. 11. Psal. 63. 5. Thirdly, *Faithfulness* in our dueties, both of our persons and places. Fourthly, *Readines* to drawe others into the fellowship of Gods praises, Psal. 66. 16. Psalm. 135. 1. Fifthly, *Reioycing* in God evē in the mids of many crosses, Iob. 1. Sixtly, *Fruitfulness* in good words & works, Ioh. 15. 8. Finally a conscionable *Carefulness* to take all occasions and vse al meanes to *sea'e* vp our loue, & set forth his glory.

FINIS.



